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THE

Banner of the Covenant.

MAY, 1858.

THE POSITION OF THE REFORMED PRESBYTERIAN CHURCH

TO CIVIL SOCIETY IN THE UNITED STATES.

No. IV.

(Continued from page 103.)

IN our former number it was attempted to show what was the relation assumed by the Reformed Presbyterian Church towards the civil institutions of the United States, as it was constituted and is indicated by her testimony and the acts of her supreme judicatory. This relation, in general, is one of *dissent*; and as it regards the Federal Constitution and some of the State constitutions, it is a dissent from them not on account of anything in them positively wrong, but on account of moral defects. Farther, as these defects are not perpetuated, but provision is made for constitutional amendment, the Christian has a liberty to use his own conviction of duty in giving or withholding a qualified oath of allegiance, while still his dissent from and testimony against whatever is defective in the same are continued. But as it regards many of the State constitutions, it is otherwise: the consistent Christian can give no pledge to support what is sinful, or violates the law of God. A Christian living in New York or in Pennsylvania, where slavery once existed, but is now removed, cannot have the same objections against an oath of allegiance to the State, as he once had, or as he now would have, were he living in South Carolina or Alabama. Thus, it follows, that the practice of Covenanters is liable to considerable variation, according to the States in which they reside. So far as it respects the federal government, it is the same; but with regard to the States, it is different.

But as the views presented here, and in former numbers, of the moral character of the institutions of our country differ from those of some members of the Reformed Presbyterian Church; and as, at one time, the whole subject was thrown open for free discussion, and has never been closed, there arises a question of practical im-

portance in the discipline of the Church, viz.: What should the brethren, in the meantime, and in these premises, do, the one with the other, as to ecclesiastical fellowship? Shall they allow each other, as they are agreed on the principles of their subordinate standards, to entertain their own views of the moral character of these institutions, and to act accordingly; or shall they attempt to force a uniformity of views and of practice, and so divide their own church and that of their fathers, and present her to the world a "house divided against itself." This is the practical question—this is the subject mainly designed to be considered in the present number.

But before the consideration of this subject, I would propose and answer the question, "Why has not the subject of our civil relations, that was left open for free discussion, in the year 1831, why has it not been examined and finally adjudicated?" First, I answer, this was prevented by the division of the Church, in 1833, when the subject was expected by all to have been adjudicated. Since that time, no fair or full examination of the question could be obtained; and to allow the subject to remain as it was, was judged better than to give it a hasty or partial settlement. But why was it not settled before the division, as this was the only topic on which brethren had any difficulty? Here I am constrained to say, the blame, in a great measure, lay, and still lies with our separating brethren. They were zealous for the free discussion. It was granted to them. We were anxious for the final settlement, and looked to the meeting of Synod in 1833, with great interest and anxiety for that very end. In this we were sadly and bitterly disappointed, in the course of our brethren leaving us before the subject could possibly be reached. The Church was actually divided before the Synod met, or was to meet, and more than one-half of the members had the alternative to choose their side, and that too without any adjudication of the much-vexed question.

Let it not be said, that the *pro re nata* meeting of the Eastern Subordinate Synod was called, and action taken by about one-half of its members, because of an offensive draft of a pastoral letter, which the whole Synod refused to adopt, except as amended. Let this original letter contain all that its opposers say it does, yet it contains nothing to warrant a call-meeting of the Synod, far less to justify an attempt to strip fathers and brethren of the office of the holy ministry, and thus deprive nearly one-half of the congregations of their beloved pastors; and virtually divide and produce schism in the once beautiful and firmly united Reformed Presbyterian Church. Of this action, viz., the *pro re nata* meeting and its doing, we aver, and cannot now better express our thoughts than in the language of our brethren of the Reformed Presbyterian Church in Scotland and Ireland: "That the call and action of the *pro re nata* meeting were irregular, precipitate, extreme, and with them they cannot concur." Such were and are the views that

obtain respecting that *pro re nata* meeting, the doings of which divided the Reformed Presbyterian Church. But it is now past, and it is to be confessed, that while brethren, through infirmity, erred, they were also sinned against by others.

But to the question, what shall brethren, differing in their views as to the moral character of the institutions of our country, do, the one with the other, as to ecclesiastical communion? To the calm, reflecting mind, we think the question is one of no difficult solution. We would say, let the parties meet on the ground on which they stood prior to the separation of 1833. When met, let them inquire into the amount of the progressive action of the Church, from the adoption of her testimony down to the act of free discussion. Let them weigh, calmly and impartially, the moral character of the Federal constitution. Then let them inquire, not only what was and is the authorized application of our principles to the institutions of our country, but especially inquire, what ought to be now their application? Were these things done in a brotherly spirit—in an earnest desire, before God, to be witness of his name and truth—we cannot but think that the Lord would enable brethren, who once enjoyed each others' company and ecclesiastical fellowship, to see again eye to eye, and to be perfectly joined together in the same mind, and in the same judgment.

But if this perfect unity of views, on political matters, cannot be realized, what then? Cannot the brethren, knowing their entire harmony on the great and weightier matters of the law, bear the one with the other, in their particular views and practice, as to civil things? This, we would say, can and ought to be done; and the party that in such things would rend the body of Christ, is guilty of schism. Are political views of the civil state of society, especially on a matter, to say the least, of doubtful disputation, to be forced on one another as terms of ecclesiastical fellowship? Forbid it. Let brethren pause and ask the consequences of such a course, before they rashly cast one another out of the synagogue, and thus expose each other, and the worthy cause they represent, to the grief of the righteous and the reproach of the ungodly.

There is another and related question, which, at one time, it was our purpose to make the subject of an additional article, viz.: What is the duty of the Reformed Presbyterian Church as to union with other reformed churches? To this we propose a brief reply, and so close our already too long protracted articles.

It is the pride of the Reformed Presbyterian Church that she never was the author of schisms, except so far as it is involved in her late separation, a separation which we trust will be her honor soon to heal. The attempts at union that have occupied the time and attention of some of the Churches for more than twenty years, had their beginning in the General Synod of the Reformed Presbyterian Church, in the year 1835. Of this movement she has no reason to regret, though she has had no special action in the matter for some years past. The reason of this, in part, was and is, that

the brethren were not fully agreed amongst themselves, as to the terms on which they could unite with others, and that consequently it was judged proper to suspend action, to see if greater internal harmony could prevail. The Reformed Presbyterian brethren have every reason to be satisfied with their own fellowship—they have no need to seek an ecclesiastical home. They enjoy one already, as good, in all probability, as any that shall be formed, anterior to a millennial day. Still she believes, prays, labors, and hopes for days of truth, peace, and union. In the meantime, that part of her special work, to testify against all corruptions and immoralities in Church and State, is not yet done. And while she rejoices in all that is done in the present day, to extend throughout the world the truths of an exalted Redeemer, she still thinks there is the same call for her separate existence that was in the days of her forefathers. To descend from her present position, as witnessing for all the truths and attainments of the Reformation, as set forth in her subordinate standards to an altered or mutilated confession and testimony, would be to seek union at the expense of truth. This she cannot do. But if the friends of union are willing to accept of an unaltered confession, a confession highly prized by all, an important step would be taken. But if we cannot even begin the work of union without such a sacrifice, what encouragement have we to pursue an object encompassed with still greater impediments? In the meantime, were good counsel to prevail, the presumption is strong that the Reformed Presbyterian Church has nothing to gain but much to lose, in spending her time in negotiations for unity, the effects of which would be to injure her own internal unity, and weaken her power for good otherwise. Doubtless many evils flow from a divided Church, but would they be diminished by relinquishing her distinct ecclesiastical fellowship, for that which is uncertain and hazardous in its consequences? They who believe, will not make haste. May wisdom be given, that will enable to guide all things with discretion to the end.

C.

THE INCREASE OF OUR MINISTRY.

MR. EDITOR :

What is the greatest want under which our branch of Christ's Church is at present laboring? Am I wrong in saying, an increase in her ministry? No! you answer; for, it is evident to all, even he who runs may read, that her harvest is great, but her laborers few, very, very few. From millions of perishing souls on the bank of the Ganges, and from the North, and East, and mighty West of our own country, we hear the cry constantly ascending, 'Come over, and help us;' yet, what are we doing, or what can

we do to answer these various cries? We are doing, and can do *nothing*. Mr. Editor, reader, does not that word pierce you? Does it not make your very soul to thrill? Nothing! Think of it! Oh, think of it! Souls crying for instructors in the way of salvation; souls begging for some one to show them the path of life, to lead them from darkness to light, from sin to holiness, from hell to heaven, from Satan to God; and yet, we, a Church numbering fifty pastors, and ten thousand members, with scarcely one to send to their aid! Oh, is that a proper condition for a Church to be in, which possesses the truth in its purity? for a Church to be in, which holds by the lively oracles of the living God? for a Church to be in, which has from her Head such a promise as "Ask what ye will, and it shall be done unto you?" Is it, I ask? No! no! Let us then arise and be doing, so that it shall no longer be said, to the shame of our Church, to the shame of the Church that has time and again stopped not to seal her testimony with her blood, that she is unable "to go up to the help of the Lord against the mighty." "Come," I say, "and let us build up the wall of Jerusalem, that we be no more a reproach."

But, how shall this wall be built up? How shall this increase in our ministry be brought about? "Several things," says some one, "are necessary; *first*, we must"—No! my friend, stop! Let us not split on that rock any longer. Several things there are that would assist, would greatly assist, in advancing this object; but several things are not necessary for its accomplishment. No! one thing, and one thing only, is necessary. And would you know what that one thing is? Come with me. See you those two men shut up in that foul and loathsome dungeon? There they have been for days, without bread or drink, and dreadfully have they been beaten by their cruel keeper. So miserable, indeed, is their condition, that one has several times threatened to die by his own hands. "But why," do you ask, "that ray of hope which breaks over the face of one?" Listen! his talk will tell. "Brother, what a fool am I to lie in this stinking dungeon, when I may as well walk at liberty. I have a key in my bosom, called *Promise*, which, I am persuaded, will open any lock in Doubting Castle." Now, my friend, do you know what it is that will give our Church liberty? What it is that will enable her to answer the various demands made upon her? It is, a due use of the *Promises*. Yes, to them must we resort; and not till we do resort to them, not till, in obedience to God's command, we put him in remembrance of them, will we receive, or need we expect to receive, an increase in our ministry. With what, and with what only, did our Saviour connect the increase of laborers? Was it not with prayer? "*Pray ye*," said he, "the Lord of the harvest, that he will send forth laborers into his harvest." Let us then, as a Church, like Bunyan's Christian, resort to the Promises, and assuredly a brighter day will dawn upon us.

"But," you ask, "have we not been resorting to God's promises?"

It hardly becomes me, my friend, one of the least of our Church, to pronounce judgment on her members; but, let me ask, if we have, where is our evidence? If we have, why is it, that to-day we are bemoaning such a dearth of ministers? Why is it that to-day we have none for the Provinces, none for our States, none for India? Why? Ah, let us deny it not; it may be humiliating, but the fact is, we have been restraining prayer.

And see now, if this is not the case. How often, in the last year, have you heard your pastor, in his addresses to the prayer-hearing and prayer-answering God, beseech him "to send forth more laborers into his harvest?" How often have you heard that petition devoutly breathed forth in your weekly fellowship meeting? How often have you heard heads of families give it a place in the morning ablution, or evening sacrifice? And oh, how often have you—you, I mean, reader—when you have entered your closet, and shut your door, and prayed to your Father, which is in secret, said to him, "Father, the harvest is great, and the laborers are few, wilt thou not send forth laborers into the harvest?" How often, I say! how often! Oh, must we not, ministers, elders, people, and all, confess that we have, as if by common consent, excluded this petition from our prayers? Must we not confess, that we pray for personal conviction, for personal conversion, for an increase of faith, for holiness to the Lord, for the welfare of our families, for the peace of Zion, for the eye to eye seeing of her watchmen, for the spread of the knowledge of the Lord over the whole earth, aye, for everything, except for an increase of laborers? Must we not? Ah, your heart, my heart, every heart says yes.

Let us, then, if we have, in this respect, been remiss hitherto, be so no longer; but confessing that "we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even, by departing from God's precepts;" let us ask God to cause his face to shine upon his sanctuary, which is desolate, for his own name's sake. And let us, I say, do it; you, reader, and me. You remember the precious promise of our Saviour, that "if *two* of you shall agree on earth, as touching anything they shall ask, it shall be done for them of my Father, who is in heaven." What say you, then? Shall we two agree to ask our Father for an increase of laborers? Yes, did you say! So be it; henceforth and forever, shall our common prayer be, "send forth laborers," whether called on to pray in the closet, in the family, in "the society," in the Sabbath-school, or in the congregation. Assuredly, He who has said "prove me now herewith," will hear our prayer, and verify to us his promise, "I will set up my shepherds over them which shall feed them, and they shall fear no more, nor be discouraged; neither shall they be lacking."

R. M.

ADDRESS

TO THE MEMBERS OF THE REFORMED, THE ASSOCIATE, AND THE ASSOCIATE REFORMED CHURCHES OF THE UNITED STATES.

DEAR BRETHREN,—A convention of the above-named branches of the Presbyterian Church having met in Xenia, Ohio, to consult respecting the present state of religion, and measures for promoting a true and scriptural revival, have concluded to address you on these most important subjects. The position we have occupied among the churches of Christ has been of a conservative character. We have been suspicious of innovations, and have stood aloof from those excitements which about the middle of the last and the beginning of the present century have been generally characterized as signal revivals of religion. While we do not doubt that the Spirit of God was to some extent carrying on a good work on these occasions, yet even the greatest friends of these revivals have generally admitted that they were attended, especially towards the close of them, with a fanaticism calculated to expose religion to reproach. Still we acknowledge that Christ has in different ages and places granted special seasons of refreshing to his Church, and that such seasons are earnestly to be desired. That such a season is much needed at the present time, we think all serious persons who reflect on the signs of the times will readily admit. We can however do little more on this and some other topics than suggest some things for reflection.

In proof that true religion has been declining, and that we much need a revival, a few evidences, out of the many which might be adduced, may be noticed.

There has been for years past a manifest withholding of the influences of the Spirit. When the cause of religion has prospered, we have been told of hundreds and thousands being turned to the Lord under single sermons, and of ministers who were never known to have preached a sermon without being the instruments of bringing some to Christ. We have been told of ministers going to places where nothing was to be witnessed but drinking, swearing, fighting, and kindred vices, yet in a few days these same people were formed into congregations, as distinguished for faith, good order, and good works, as they had been for wickedness. We see not such evidences of God's presence in his ordinances now. Ministers often labor for years without satisfactory evidence of being honored as instruments of a single conversion, or of their being to any great extent useful in promoting the faith, the holiness, the comfort, or hope of God's people.

Another evidence of the decline of religion we find in the prevalence of pernicious errors. The churches of the Reformation, though of different lands, and called by different names, were to a remarkable degree one in the faith of the Gospel, but now many

of them are overrun with Socinianism, Universalism, Rationalism, Puseyism, and kindred errors. We fear too it may be said of the purest of them, that they have not been holding fast what they had attained, but have left their first love.

The ordinances of worship have been in many instances corrupted, or so overshadowed with worldly pomp that they are assimilated to the carnal ordinances of the Judaical dispensation, or the weak and beggarly elements of the world; and are stripped of that simplicity which becomes the Gospel of Jesus Christ. Through a desire to increase the numbers of the Church, admissions to her communion have been made without due care, and for fear of giving offence, and causing her members to withdraw, the ordinance of discipline has been grievously neglected. It has been slightly employed by the rulers and brought into contempt among the people. The will of the people has been substituted as the rule instead of the law of God; and so no doctrine must be preached contrary to the public mind, no sin rebuked contrary to popular practice.

Another unfavorable sign of the present time is the levity which is manifested in respect to divine things. That word of God which he has exalted above his great name is treated as a common thing. Instead of men's carefully searching the Scriptures that they may know the truth, they are neglected, and their wholesome, sanctifying doctrines are often characterized as mere matters of opinion or of unprofitable controversy. Many are ready to justify their sins or make light of them. Ordinances are lightly esteemed. Men say of the table of the Lord, that it is contemptible. There is a similar levity in respect to religious profession. People make light of their covenant with God. They vow, and afterwards for reasons of no weight they make inquiry. This insincerity and unsteadfastness in covenant are frequently mentioned in the Scriptures as sins provoking God to forsake his people, and an evidence that they have forsaken him.

The divisions which prevail in the Church are an indication of a decline of religion, and of God's controversy with us. If the Spirit were poured out upon us, one fruit would be the healing of these divisions. Ephraim would not vex Judah, and Judah would not vex Ephraim. But God has not been pleased to shine upon the counsels of his people so as to bring them all to see eye to eye. We may too justly say in regard to such counsels—"We grope for the wall as blind men; we grope as those who have no eyes; we stumble at noonday as in the night." The angel of the Lord has divided us, and his favor has not yet been shown in gathering the dispersed of Israel into one. One of the deplorable effects of these divisions, has been the weakening of the hands of the churches in their missionary operations, and impeding their success amongst the heathen. The field to be occupied is immense, the laborers are few, and the fruit of their labor is small compared

with what might be expected if the churches could all co-operate in this great work.

In connection with these things may be noticed the general disregard of divine judgments. Though punished less than our iniquities deserve, we have not altogether escaped some tokens of the divine displeasure. Many of our chief cities have been burned with fire, portions of our country have been visited with pestilence, our pecuniary affairs have been deranged, many who were rich have been reduced to poverty. There has been in many instances a fearful destruction of life among our citizens, and this frequently in a remarkable connection with the desecration of the Sabbath. The missionaries of different churches in Hindostan have been exposed to great dangers, and many of them inhumanly butchered. The counsels of our nation have been distracted. Corruption reigns almost unrebuked in high places. The holy law of God has been scornfully placed below the law of man. Our liberties have been threatened by atrocious and openly fraudulent attempts to impose the protection of slaveholding upon our Free States, and to introduce this curse into our territories, and that in defiance of the well-known wishes of the people. And, what is even to be deplored more than all these evils, though we feel them as evils, we do not regard them and deplore them as the judgments of God. Many who make profession of Christ's name are either silent respecting these things as tokens of God's displeasure, or take part with those who are doing what in them lies to bring down God's curse upon us. This is particularly true in regard to the oppression of the slave. And we can regard no revival as genuine which leaves the subject of it with the lash of the oppressor in his hand, and his bleeding victim at his feet. "Therefore thus saith the Lord: Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth." (Jer. 34 : 17.) In consideration of the alarming increase of this iniquity, and the desperate attempts made to extend it, the Convention, among other proceedings, directed the publication, in connection with this address, of the following resolution, as expressive of the mind of the Convention :

Resolved, That in considering those sins which separate between us and our God, and justly shut up from our land the influences of his Spirit, this Convention feels called to utter its protest against the institution of American Slavery as a crime against Christ, our country, and humanity; and invite the co-operation of Christians of all denominations to labor and pray for its limitation and final extinction; and that God may pour out the spirit of repentance on those who directly or by complicity in ecclesiastical or political relations, are involved in the fearful guilt of this sin; and, moreover, that God, in pouring out his Spirit as floods upon the thirsty ground, would visit the 3,000,000 of his poor in our land, to whom the word of God is bound, hastening their emancipation, and en-

franchisement with that liberty wherewith Christ maketh his people free.

Perhaps no evidence is more against us than the prevalence of a worldly spirit. This appears in the love and anxious pursuit of the riches of the world, conformity to its maxims and fashions, and lusting after its honors and pleasures. "For the iniquity of his covetousness was I wroth, and smote him; I hid me and was wroth, and he went on frowardly in the way of his heart." Any sin, especially when persevered in, in spite of reproof, will separate from God, and cause him to hide his face from us; but as no sin is more displeasing to God than covetousness, which is idolatry, or more likely to beset the people of God, so no one appears to be more prevalent in our country, or to call for more special notice. It is this sin which lies at the root of slavery, Sabbath-breaking, and most of the evils which abound. There is among us little of that spirit which would dispose us not only in name but in fact to forsake all for Christ. This evil is not confined to men of the world or to the private members of the Church, but we fear that it prevails to some extent among the watchmen. Some of the evils named may characterize the world more than the Church, yet if the zeal and purity of the Church were what it should be, their iniquities would be ashamed and hide their heads.

Yet, dear brethren, amidst all these sad tokens, there are many things which may encourage us to hope that the Lord may return to us, and in his great mercy revive us. The very fact that such a general impression of our need of a revival prevails, is encouraging. Does not our meeting, and similar meetings throughout our land, and do not the religious awakenings in foreign lands, all indicate a sense of apostasy from God, and a desire that he would return to his heritage? And is not the earnest desire for a revival some evidence that the work is begun, that the Spirit is breathing upon these slain. While people are in a dead state they are insensible to their true condition. They think themselves rich and increased with goods, and know not that they are wretched, and miserable, and poor, and blind, and naked. It is only when they are awakened and begin to return to God that they begin to see from whence and how far they have fallen. In the earnest breathing of the soul after God, we have to some extent the thing which we ask.

It is encouraging also to reflect that the Spirit by whom alone we can be revived is a free, a gracious, and all-powerful Spirit. He is the gift of God, and will be given to them that ask him, and can work with an energy which the stoutest heart will not be able effectually to resist. He is as able now and as ready as ever he was to gather up guests for Christ from the highways and hedges. He could soon fill our churches with the profane swearers, Sabbath breakers, drunkards, and other vile persons who abound amongst us, and make them as eminent for grace as they have been for wickedness. And what hinders our seeing such indications of his power and rich grace? He only waits to be asked to do for us such great things, and greater things than we ask.

The time long looked for appears also to be near at hand when God will pour out the vials of his wrath upon his enemies, and the bitter persecutors of his saints. It would seem as if both the beast and the false prophet were soon to go into perdition; and the day of vengeance against these enemies will be the year of God's redeemed. God is evidently giving deep and fatal wounds to the anti-Christian, the Mohammedan, and pagan superstitions, and thus leading us to hope that their end is at hand. Recent events in Italy and other countries under the dominion of the Pope, in Turkey, in Hindostan, and China, appear as if the way were preparing for that glorious period when the kingdoms shall be turned to the Lord and shall become the kingdoms of his Christ.

On this subject the following resolution was adopted and ordered to be published in connection with this address:

Resolved, That the influences of the Holy Spirit are absolutely, universally, continuously, and perpetually necessary to the existence and the entire success of the religion and the Church of our Lord and Saviour Jesus Christ.

And now, dear brethren, what is our duty under these peculiar circumstances? Should not each of us seek a revival of the work of God in our own hearts? Should we not make sure that when the Spirit is visiting others he does not pass us by? Let us seek the Spirit with all our hearts, and seek him after the due order. We are not first to seek the Spirit, and then through him endeavor to gain an interest in Christ, but our first duty is to believe on the name of Christ, and then receive the Spirit from him who has it without measure, and who alone can impart to us this blessing. We must not first seek by repentance to please God and obtain a right to Christ, but we must come at once to Christ without waiting to repent, to prepare ourselves, or fulfil any condition of interest in him. We must cast ourselves on the mercy of God in Christ as persons who are ungodly, sinners, enemies, without strength. For, it was for such that Christ died, and such he justifies. Let us be well established in the great doctrine of the Gospel, that all our salvation is of grace through the cross of Jesus Christ. It was by this doctrine that the Church was reformed in the days of Luther; and it is only by this doctrine that the Church will be revived.

Be much engaged in prayer that God would pour out his Spirit, for, till the Spirit is poured out from on high, nothing but thorns and briars will come up in the heritage of God. Let us look, not every one on his own things, but as we have opportunity let us do good, in spiritual as well as temporal things, to all men, and especially to the household of faith. Let us, as the bride of Christ, be ready to unite with the Spirit of Christ in calling sinners to come unto him; "The Spirit and the bride say, Come." Search out in your neighborhoods such as are neglecting the great salvation, and seek by kindness, by persuasion, by your example and prayers, to bring them to seek after God, and to believe on his Son Jesus Christ. Be especially attentive to the young. Seek first for those who are your flesh, first for all under your care, first for all that

are near, and first for all that are afar off the kingdom of God and his righteousness. Let the hearts of the fathers be turned to their children, and the hearts of the children to their fathers, lest the Lord come and smite the earth with a curse. Beware of resorting to any measures of your own invention, and trusting in them to carry on the work of God. He will bless nothing as a means to an end except that which he has appointed as a means to attain that end. His own ordinances will be without effect if he do not accompany them by the power of his Spirit, and the Spirit will not be granted if we rely on ordinances of divine appointment, much less if we employ ordinances which have no such authority. "In vain do ye worship me, teaching for doctrine the commandments of men."

In a word, be earnest in your prayers for your own never-dying souls. Pray for the ministers of Christ, and thus lift up their hands, and encourage their hearts. Pray that the Lord would heal the divisions of his Church, by bringing all to walk by the same rule and mind the same thing. Pray for the peace and prosperity of Jerusalem. Pray for the perishing heathen at home and abroad. Pray for the children of Abraham according to the flesh. Pray for the defeat of every scheme intended to advance the cause of iniquity and oppression. Pray for the young, and especially for those in our institutions of learning who purpose to devote themselves to the ministry of the Gospel. Pray for all classes of society and for all nations. Pray that the word of God may run speedily, that a resistless power may attend it, and that the whole earth may be filled with his praise. "And now, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified."

By order of the Convention.

THOS. BEVERIDGE,
H. McMILLAN,
J. B. JOHNSTON,
ALEX. YOUNG,

Committee.

JOHN T. PRESSLY,
President of the Convention.

A. W. BLACK,
Secretary.

REPORT OF SPECIAL COMMITTEE.

Resolved, That it is the duty of this Convention to give an expression to our churches in regard to the specific measures which should be adopted by our sessions and members, so that a proper direction may be given to the present awakening on the subject of religion.

The Committee to whom was referred the above resolution would respectfully report:

That we have no *new* measures to recommend for the purpose of promoting the end contemplated in the above resolution. Such

measures, we are confident, would utterly fail—excitement might be produced by them in the case of the uninformed, while disgust and dissatisfaction would be as certain to follow in the case of the opposite class—and what would be worse than all, the Holy Spirit of God would remove far away from such measures. He has appointed the means of revival as well as of conversion—let us confine ourselves to these means—if he does not work in connection with his own means, it is silly, to say the least, to expect that he will work in connection with man's means. If he does not work in connection with his own means, the fault is in us, and our duty is to remove this fault, instead of making haste from the Spirit's means, and thus proving that we have not faith.

But while we have no new measures to recommend, it may be proper for us to set about the use of God's measures and means with new life and vigor; these are the faithful, direct preaching of the word, earnest prayer to God, in the closet, in the family, and in the social meeting; the faithful exercise of discipline, the putting away of all sin, family visitation, and conversation with the old and the young, with church members and the careless, as well as with one another, that we may thus correct what is amiss, and stir up one another in the work of the Lord.

But are there any specific measures which can be recommended for the purpose of using these means with more efficiency than has hitherto existed among us? This, as we understand the resolution, is the point on which we are called upon to report. And let us say, in replying to this inquiry, that it is not possible for us to recommend any measures which would suit the circumstances of all. All that can be expected of us is, to give some general directions, and let the hearts of God's ministers and people once be revived; let them glow with new love to the Saviour, and compassion for the ignorant, and for them that are out of the way, and there will be no difficulty in finding out ways in which God's means can be brought to bear with more efficiency for the accomplishment of the grand ends for which these means have been appointed. For the purpose, then, of furnishing some general directions, we would respectfully suggest the following, leaving it to Christian prudence and faithfulness to modify them so as best to suit particular circumstances:

1. More pungency and directness in the preaching of the word, bringing the truth to bear upon the conscience, for the awakening of those that are at ease in Zion, as well as the conviction and conversion of the careless.

2. That ministers of the Gospel, in whatever way they may judge best, furnish the inquiring the opportunity to converse with them about the concerns of their souls, and even go to them as well as to the careless, for the purpose of awakening in them a concern about their souls, and directing them to the Saviour.

3. Extending the exercise of their ministry so as to reach the neglected; for this purpose going out into the highways and hedges, and compelling them to come in.

4. Opening our churches for prayer through the week, where the

circumstances of our people and the need of the community render such a measure expedient.

5. Establishing meetings for prayer and conference in as many localities as possible, urging upon our members and elders the duty of taking an active part in these meetings.

6. And above all, because we need it more than anything else, stirring up the members of our churches to exert a direct, personal influence in bringing the world to believe. For this end, conversing with them, praying with them wherever the opportunity offers, visiting them, not for the purpose of vain conversation, but with a like design as the woman of Samaria, urging their attendance upon the means of grace, and setting them the example of a strict, conscientious attendance upon the same. "Thus saith the Lord of hosts: It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also." (Zech. 8: 20, 21.) Oh, what glorious times might we soon expect, if all who belong to our churches only felt their obligation to exert such an influence as this upon others! But, alas! what an amount of unemployed power exists in all our churches. Brethren, the best measure we can take for bringing about a better state of things, is to devise ways and means for drawing forth this unemployed power. This an outpouring of the Spirit of God will accomplish, and this also will be found one of the best ways of securing and prolonging his gracious visits.

All of which is respectfully submitted to the Convention.

JAMES RODGERS,
A. W. BLACK,
JOSEPH CLOKEY.

REPORT OF THE BUSINESS COMMITTEE.

Resolved, 1. That we regard the word of God as the standard of the Church's measure and perfection, in doctrine, holiness, and practical operation, and that, in proportion as she falls below this standard, she needs the reviving of the Spirit of God.

Resolved, 2. That the true idea of a revival is the Church's elevation in doctrinal purity to the standard of the word of God; the excitement and invigorating of the life of God in the hearts of her own members; the increased activity and energy of her ministers and members in the direct work of Christ; and as the fruit of all this, the conversion and ingathering of sinners to the faith of the Gospel.

Resolved, 3. That we regard as indications of our need of a revival, the acknowledged fact, that in all these respects we fall far below the measure of the Church's perfection.

Resolved, 4. That as causes of the present deadness of the Church, we regard as not the least, the ineffective application of the means of grace; our use of those means in a manner too mechanical, without faith or expectation of benefit flowing from them; we have

not looked after the fruit of our labor as the husbandman would for the precious fruits of the earth.

Resolved, 5. That whilst there are many sins of which our people and land are guilty, and for which we should be humbled before God, we regard Sabbath desecration, intemperance, slavery, and covetousness, as specially impeding the progress of the Gospel.

Resolved, 6. That whilst there are many causes, on account of which we feel a necessity for a revival of God's work among us, we would mention the following as making it specially imperative. 1st. The neglect of the Church to educate her children for God. 2d. The prevalent indifference to religion on the part of our (the Church's) children, and the recklessness of the youth of our land in general. 3d. The fearful indications that the candlestick may be removed from among us, and our land left without a living ministry. 4th. The fearful innovation which the world has made upon the Church. 5th. The condition of our missions, to the success of which a revival of religion at home is indispensable. 6th. The unsettled and fluctuating state of our own congregations. 7th. The healing of the unhappy divisions in the Church.

Resolved, 7. That in order to the promotion of a revival of religion, we regard a resort to any other than Scriptural means as only ruinous, and these means should be employed in such manner and frequency that one may not trench upon another, but all receive due attention.

Resolved, 8. That the aspects of Divine Providence toward the Church and world are of an awakening and encouraging character, and call for vigilance, faithfulness, and increased activity on the part of God's people.

Resolved, 9. That we are encouraged to hope for a revival of God's work among us. 1st. From the goodness of God's Spirit. 2d. The many precious promises of God's word. 3d. The hearing and answering of prayer in past days, when God has granted a little reviving to his people in their bondage, and again has poured upon them plenteous rain, whereby they have been refreshed. 4th. From the fact that the minds and hearts of God's people everywhere seem to be waking up to a sense of their need and their duty in this matter.

Resolved, 10. That in the employment of all the ordinances of Divine appointment, we should ever recognize the indispensable necessity of the Spirit's influence, and feel that except the Lord build the house they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain.

THE BATTLE OF LIFE.—A perpetual conflict with natural desires seems to be the lot of our present state. In youth we require something of the tardiness and frigidity of age; and in age we must labor to recall the fire and impetuosity of youth; in youth we must learn to expect, and in age to enjoy.

THE SECOND ANNUAL REPORT OF THE ROORKEE
MISSION STATION.

SEPTEMBER 30th, 1857.

MISSIONARY, J. CALDWELL. CATECHIST, J. N. McLEOD.

In the preparation of this brief Report it would be highly improper to omit mentioning the goodness of a merciful Providence in the preservation, thus far, of this station from the ruthless attack of the bloodthirsty miscreants who committed unheard of atrocities in other parts of India. More than once has this station been in imminent danger from those who would gladly have taken the life of every European here, and rendered the place a scene of utter desolation.

About the middle of May the European residents of the station were all directed to remove into the workshops here, which were in the course of a few days fortified as a temporary garrison. It occurred providentially about the same time that nearly all the regiments of native soldiers at this station were ordered off to Meerut and Delhi. A large portion of them manifested a very mutinous spirit, and actually killed their commanding officer soon after reaching Meerut; but, at that station, they were controlled by a large British force. A part of those left at Roorkee also mutinied, but were providentially prevented from massacring the residents. Considerable apprehension was entertained also, and not without cause, that the station would be attacked by insurgents from the province of Rohilkund in our neighborhood. I therefore, about a month after the outbreak, thought it advisable to remove with my family to the hills, where I remained till the end of September. This measure was, on account, too, of the failure of my health, the more desirable. Previous to my departure for the hills, the operations at my station were as follows:

A short time previous to my leaving for the Annual Meeting last November, a good dwelling-house, situated within a few minutes' walk of the bazaar, was, with the concurrence of my brethren at Saharanpur and Dehra, purchased, at a cost of three thousand and nine hundred rupees. This sum, at some other stations, would be very large for such a dwelling, especially as new out-offices were required, but at this station, houses have been in so great demand that almost any price could be obtained for them.

For several months after my return from the Annual Meeting much of my time was occupied in superintending the building of out-offices and some additional rooms to the dwelling-house. With my catechist, however, I visited the bazaar daily for missionary labor, unless prevented by some unavoidable hindrance.

Up till the time of the outbreak, I was in almost daily expectation of obtaining the site in the town for my school and chapel, which had been granted some months previous. This ground was, and still is, in part occupied by native huts. The owners of some

of these huts when warned to leave them, appealed to the civil authorities of the district, and have thus caused the delay in procuring the ground which would not otherwise have occurred. Thus, expecting from time to time to commence the building of my school-house, I did not re-establish the English and vernacular schools, as I should have done had there been a house available suited to the purpose. A few pupils, however, were taught daily at my own house.

For the schoolhouse and chapel I have received a few additional subscriptions in the course of the year.

The Hindustan services on the Sabbath and Wednesday afternoon were kept up as reported last year, as also an informal service in English on the Sabbath. A short time previous to the Hurdwar fair, a little church was formed, consisting indeed of but few members; but we trust that, by the blessing of the Lord, the small one may become a thousand. One of the members, Samuel, who was admitted on examination, took cholera at the Hurdwar fair, and though every effort was made to subdue the disease, both at Hurdwar and at Roorkee, whither he was brought the day after his attack, he lingered but a few days, and then entered his final rest. His previous character and conduct afforded ground for the belief that he was a saved soul. His attention to the preaching of the Gospel was such as to indicate the deepest interest in the things that belonged to his eternal well-being. The profession of his faith and admission to membership were made only a short period previous to his leaving for the fair. Although, however, his term of professed discipleship was very limited indeed, yet we trust he was not the less acceptable to the blessed Saviour. The influence of the disease on his system was such as to preclude any conversation in his last moments on the subject of his interest in Christ, but as has been intimated, his previous walk and conversation were quite satisfactory.

I attended, in company with my catechist, the Perankalyar mela, a Mohammedan fair in the neighborhood of Roorkee; but little, however, could be effected in the way either of preaching or distributing books. This was owing to the character of the people in attendance. More might have been accomplished had it not been for the interference of some of their religious leaders, who opposed with peculiar malignity our efforts to make known the Gospel. I labored also at the Hurdwar fair as usual. This fair was smaller last April than I have ever seen it. We enjoyed, however, many opportunities of addressing attentive crowds. It may be mentioned that we were much pleased with the conversation of some who came to consult us in reference to the doctrines of Christianity. Thus, though all our efforts for making known the plan of salvation seem to be almost in vain, yet we have a little encouragement to prosecute the Lord's work.

FOURTH ANNUAL REPORT OF THE DEHRA MISSION
STATION,

FOR THE YEARS 1856 AND 1857.

MISSIONARIES: REV. J. S. WOODSIDE, REV. DAVID HERRON.
CATECHIST: GILBERT McMASTER. TEACHER: HENRY.

It is difficult to express our feelings, as we look back upon the year now closed, and endeavor to present a brief record of the events that have transpired within our own limited circle of observation. The strongest feeling in the heart of every Christian in India, must be gratitude to God for the preservation of his life during the fearful crisis through which we have passed. Minor topics, which in other years might have stood prominently forward, are this year lost sight of in the consciousness of the marvellous special providence which has spared us to the present time, and permitted us to hope for a speedy deliverance from the calamities that have visited this land. The overwhelming interest felt in the occurrences of the last five months almost entirely precludes the possibility of attending to the commonplace events of the previous portion of the year. Before proceeding, therefore, to the details of our report, we would here record our gratitude to our Heavenly Father for his great mercy to all at this station during the bygone year. Not a single death has taken place, either among the mission families or the native Christians under our care. Our station has enjoyed perfect peace, and no one connected with it has sustained the slightest loss, in person or property, since the disturbances commenced. Our geographical position, the character of the people of the Doon, the loyalty of the brave Goorkha regiment stationed at Dehra, and the prudent conduct of the local authorities, all contributed, under God, to our safety. Not only have our persons and property been unmolested, but our work has gone on with scarcely any interruption. Perhaps this is the only station in Upper India of which so much can be said; and it is, therefore, with peculiar feelings we acknowledge, in this public manner, "the good hand of the Lord upon us." Our desire is to give glory to our covenant God for all his mercies, and to dedicate ourselves afresh to his service.

Our labors have, with little variation, been the same as in former years. They have been as follows:

PREACHING.

Under this head may be included, 1. The stated church services. 2. Bazaar preaching; 3. Itinerations; and 4. Attending melas.

The *stated services* have been regularly kept up, and consisted of a lecture in Hindustani to the scholars, teachers, and any others who attended on Sabbath morning at the schoolhouse in the town of Dehra; a sermon, in Hindustani, to the native Christians, ser-

vants, &c., on the mission premises; a sermon, in English, to the European residents of Dehra, on the afternoon of every Sabbath. The latter service was suspended, as usual, during four months in the cold season, and a service in Hindustani substituted, which was conducted in the town or some of the adjoining villages. In addition to the above, a prayer meeting was conducted in Hindustani on Tuesday evenings, and another in English on Thursday evenings, throughout the year. During the hot season, an English service was commenced at Rajpore on every alternate Sabbath. This was done at the request of the English residents of that place, who were cut off from all religious ordinances, and thus far it has proved a pleasant and profitable exercise to ourselves, and we hope it may be blessed to those who wait upon God in it. An encouraging degree of interest has been manifested in the various ordinances above mentioned, but it is not for us to judge as to the precise results of any. The seed has been sown in faith, and we look with confidence to Him who alone can cause it to bring forth fruit. We were much aided, during a part of the year, by Theodore Wylie (licentiate of Saharanpur), who, during his sojourn here, took his turn in the several Hindustani services; and we have frequently been aided, in both English and Hindustani, by other missionary brethren passing through our station.

Bazaar preaching, during the first portion of the year, was kept up in the town. After the commencement of the disturbances on the plains in May, it was deemed prudent to discontinue the more formal part of this work, lest we should give occasion to any to say that we were exciting the people by collecting crowds in the streets. It would not, however, be correct to say that this work was totally suspended, for very few days passed in which we were not enabled to bring forward the claims of the Gospel, in some way or other, to the people of the town. This we were enabled to do with more force than ever, inasmuch as the atrocities committed by the mutineers and rebels, gave us an excellent opportunity of showing the cruel character of their religions compared with the pure religion of Christ. It is, perhaps, necessary to add that we do not believe any disturbances would have resulted here from the usual preaching in front of the schoolhouse, nor did the authorities in the least interfere with us. On the other hand, they gave us every encouragement to go on with our work, but we deemed it prudent to do nothing that could, by any implication, compromise ourselves, or place any difficulty in the path of those on whom devolved the preservation of peace in the district. For some time, however, the usual routine has been resumed, and the people conduct themselves with even more propriety than formerly. Natives, particularly Mahommedans, who would formerly have offered opposition, are likely in future to be much more respectful to the preacher of the Gospel.

Itinerations. The month of October was spent by Mr. Woodside in the interior of the Himmalehs. He was accompanied by the Rev. Mr. Campbell, of Futteghur (who, we fear, has since fallen

a victim to the cruelty of the bloodthirsty mutineers). Their course was one that had never before been taken by any missionary. They proceeded up the valley of the Jumna to the source of that river, thence striking eastward over the intervening ranges to the valley of the Ganges, crossing that river at the celebrated place of pilgrimage called Barahath, and proceeding down the valley of a tributary of the Ganges to Sihri, the capital of the Gurwal Rajah, and thence by the direct road to Landour and Dehra. The entire tour was made on foot, and extended over 250 miles. Everywhere the Gospel was preached, and, when occasion offered, books were distributed. As usual, the word was heard by the hill people without opposition, but little real interest in spiritual things was manifested.

A famine, during the preceding year, had quite depopulated some villages, and very much thinned the population of others. Mr. Woodside had visited Barahath in 1851. He was particularly struck with the change that had taken place in the interim. The village, which was formerly populous, is now almost deserted; and the shrine of Dabradisami, a handsome brass idol, evidently of foreign manufacture, quite deserted. A few lazy faquirs lounged about the place, and were supported by the charity of Rajah Tej Singh, whose servants doled out food to all of this class who applied for it. At Tihri, the Rajah received the missionaries with great kindness, and conversed about an hour with them, in the presence of a large crowd of his own people, regarding the claims of the Gospel. A number of tracts and books was made over to him, for distribution among his people.

Part of December and January was spent by Mr. Woodside in the Eastern Doon, and in the plains as far as Meerut. On this tour he was accompanied by the Rev. Mr. Leavitt. Everywhere these brethren endeavored to preach the truth as it is in Jesus, and were generally treated with respect, and listened to with attention. There was a striking exception in the case of Mozuffernaggar, where two Mahommedan officials, writers in the government tehsil, did all in their power to oppose, and afterward endeavored to excite the rabble to treat the missionaries with disrespect. These men were followed into the tehsil by the missionaries, and one of them identified sitting among the other writers, but not one of all those present would give up the name of their comrade. It is specially worthy of notice, in this connection, that the greatest opposition the missionary has to encounter, is from men (generally Mahommedans) in the employ of the Government.

In addition to the above itinerations, shorter tours were made in both the Eastern and Western Doon, during the cold season.

Melas. Mr. Woodside attended the Hurdwar mela, and in conjunction with the brethren from Ambala, Saharanpur, and Roorkee, labored there for ten days. The only other mela attended was that of Lapkeswar, which was, this year, very small, and occupied only part of one day. These melas are always occasions of much interest; and many, whom it would be impossible otherwise to reach,

are thus told the way of salvation. During the last cold season, after preaching in an adjoining village, an old man told us of the death of his son, who had heard the Gospel at the Lapkeswar mela, and had, at the same time, received a book. One of his last requests was, that the book he had received, might be brought to him. His father stated that he had constantly read in it. Who can tell but it may have proved the means of drawing him to the Saviour, and that he is now among the redeemed in glory, singing the praises of God and the Lamb.

TEACHING.

The schools have continued to prosecute their quiet labors without interruption. During the greater part of the year, they have been under the exclusive superintendence of Mr. Herron. The schools, as formerly, consist of three departments: English, Persian, and Hindu. The same course of studies, as in former years, has been pursued in all these departments. Soon after the massacre at Delhi, it was reported to us by one of the Christian teachers, that the head Munshi of the Persian department, a Mahommedan, had called the boys around him, and in gross and exulting language, had described the horrible butchery of the European ladies at Delhi. This we considered an offence of so serious a character, that we could not retain him any longer in the position which he held. Both he and his assistant (also a Mahommedan) were dismissed, and we have now resolved that, in future, we will not employ Mahommedans in the educational department at all. The places thus vacated were filled by a Christian, as head teacher, and a Hindoo, who had been educated in the school, as his assistant. It seems that the present crisis is a loud call from God, to warn us against the insidious influences exerted by Mahommedan teachers; and we believe that it is our duty to exclude them entirely, even though it should greatly diminish the number of those who attend the school. It is gratifying to be able to state, that though a strenuous effort was made by those dismissed teachers and their friends to injure the school, they did not succeed, to any extent, in frightening away the scholars. The attendance, throughout the year, has averaged about 75 boys. Before the mutiny commenced, the number was about 120. As has been previously observed, the Sabbath exercises in the school were regularly kept up throughout the year.

Owing to the absence of the ladies during a part of the year, in consequence of the troubles, the female school has not been well sustained, but since their return to Dehra, the school has been resumed, under favorable prospects.

The Leper Asylum has remained under the superintendence of Mr. Herron, and affords a field for much active usefulness. Over forty of these poor afflicted outcasts are here housed, clothed, and fed, and have, occasionally, the Gospel preached to them.

We close the year in the midst of exciting events. The political

horizon is still beclouded, but the victory at Delhi, and other triumphs of the British arms, have already, in a degree, restored confidence, and afford ground for a good hope of deliverance from danger. But even under the darkest and most threatening period of this eventful year, our minds have never wavered regarding the results. The Lord reigneth over Hindustan, and will, in due time, vindicate the cause of his afflicted people. "Wherefore should the heathen say, Where is now their God?"

LETTER FROM REV. J. CALDWELL.

ROORKEE, December 18, 1857.

MY DEAR BROTHER STUART,—

The inclosed Report of missionary labors at my station during seven months of the past year should have been sent you a fortnight ago, but I hope it will still reach you in good time.

I arrived with my family a few days ago from the annual meeting, held at Ambala, and have not yet got matters properly under way at my station. My direct missionary labors have been in a great measure laid aside since last May. Shortly after my arrival from the Hills in October last, I was confined to my bed with one of the severest attacks of ague and fever I have ever had. I had scarcely recovered my wonted health when I set off for the annual meeting. I have therefore but little intelligence relative to my station to communicate.

I am thankful to state that my three children, who were at Agra attending school, arrived at home all safe and well a little more than a month ago. Although comparatively safe in the fort at that place, yet we felt considerable anxiety on their account. The fort was constantly in danger of an attack from overwhelming numbers of the insurgents. On the 10th of October a very secret and most daring attack was made on the place by some three thousand or four thousand of the enemy, but owing under Providence to the timely arrival of a pretty large force from Delhi, they were driven off with great loss. This was the second attack made upon Agra since the outbreak.

The rebellion at present is, I think, pretty well subdued. There are still, however, many thousand Sepoys and others up in arms against the British Government. In the course of next month, it is hoped, the remaining forces from England will arrive, when there will be 32,000 British troops in India in addition to those already in this country, when the outbreak occurred. Complete tranquillity will then, we trust, be, by the blessing of God, restored to this distracted country.

I hope soon to give you some news about my chapel and school.

If you will at present kindly excuse this loose note, I shall, if spared, write a longer one the next time.

With kindest Christian regards, in which Mrs. C. joins, I remain your affectionate brother in Christ,

J. CALDWELL.

P.S. I ought to have mentioned that I marched to the Annual Meeting this year as usual, and found the districts through which I passed as quiet as they ever were; indeed in many places the people were more obliging than ordinarily.

LETTER FROM REV. DAVID HERRON.

DEHRA, December 19, 1857.

MY DEAR BROTHER STUART,—

Accompanying this I send you a copy of the report of our station for the past year. It was written by Brother Woodside, and read at the Annual Meeting of our Mission, which held its sessions at Ambala, in the last week of November, and the first week of the present month. Our meeting was a most solemn and pleasant one. We felt very grateful to God that our lives had been spared during the horrible times through which we had passed, and were rejoiced to meet one another again after our alarms and dangers. Our hearts were saddened and solemnized by the thought that four families of our brethren of the lower mission had been murdered in a most shocking manner. Our consciences were awakened by a searching sermon, from one of the brethren at Lahore, on the text, "We are not ignorant of his devices"—the subject was the reasons of our want of success in the missionary work. During the whole meeting there was not one unpleasant word among the brethren. There was no striving who would be greatest, or who would carry his own measure, but an evident desire and effort on the part of all to know and adopt what would be most conducive to the glory of Christ and the advancement of his kingdom. It never had been my lot to attend a meeting of the kind in which so much of the spirit of Christ was manifested. The meeting throughout was an illustration of the beautiful sentiment which we sang at our opening devotional exercises—"Behold, how good and how pleasant it is for brethren to dwell together in unity."

From the accompanying report you will see that, during the past year, our missionary operations at this station were uninterrupted, with the exception of bazaar preaching for a time. This, I believe, is the only station connected with the Presbyterian Board in India, of which so much can be said. All the other brethren had to leave their stations, or at least their mission premises, for a longer or shorter period.

From letters and from the English papers you are, doubtless, well acquainted with the general features of the disturbances of India. I had neither time nor inclination to speculate on the causes of

these disturbances, or to follow them out in detail as they were reported in the journals of the day. I have not much, therefore, to say, only about the events which passed under our own observation, and which affected ourselves personally, in this quiet corner, where God has preserved us, as "in the hollow of his hand."

The news of the massacre at Meerut and Delhi, and other places, reached us in quick succession, and threw us into a state of the utmost alarm. The native regiment stationed at this place—the Goorkhas who fought so bravely at Delhi against the rebels—had not then proved their loyalty. With the exception of one company, which was left for the guard of the station, they were marched off at once to Meerut. For six weeks after they left, we had not a word of reliable information from them. It was, however, rumored by evil persons who wished to excite to rebellion those who were left, that the regiment had mutinied and gone to Delhi, and again that they were on their way to this place to murder the Europeans. The natives believed, and, in some instances, said publicly, that the English rule was at an end. The Mussulmans especially became quite bold and impudent. The inhabitants of some of the districts in the plains just below us, had formerly been robbers by profession. For more than half a century they had been prevented from following the vocation of their ancestors, and had been confined to the cultivation of the soil, by the strong arm of the English Government; but as soon as they thought that the pressure of the Government was removed, their hereditary spirit of plunder revived, and, in large bands, they attacked and sacked towns and villages. The mails were all stopped, and we were thus cut off from communication with any quarter for some time. You may fancy our consternation under these circumstances. We did not know but that we might be attacked any hour of the day or of the night, by mutineers or Mussulmans, fanatic or predatory hordes, and yet the few Europeans who were in the station felt it to be necessary to go about as usual, and keep up the semblance of authority before the eyes of the natives, when there was no power to uphold it, had it been called in question. Mrs. Herron and I moved into Brother Woodside's house, which is a two-storied building. Our plan was, if suddenly attacked, to escape to the roof, which could be reached only by a narrow passage from the inside of the house, except by ladders on the outside, much longer than any that could be found here, and there defend ourselves as long as we could. At night we had a guard on every side of the house to give us warning of the approach of danger. These guards of course were natives, and sometimes we felt almost as much afraid of them as of any others. There was only one servant about the house in whom we had confidence. We let him know all our plans. One night one of the servants rushed into the rooms where we were sleeping, and cried out that the Sepoys were round the house. Mrs. Woodside seized one of her children and Mrs. Herron the other, and, according to our plan, fled for the roof, Brother Woodside and I bringing up the rear, each carrying a

double-barrelled gun, and the servant mentioned above accompanying us with the ammunition, which consisted of a flask of powder, a box of gun caps, some balls, and fifteen or twenty cartridges, which Brother Woodside and I had made in our own way. Our first impression on reaching the roof was, that all the bungalows of the station were on fire, there happening to be a more than usual number of fires on the mountains and in the Doon, burning up the old grass before the rains.

After remaining on the roof for a time, we found that the alarm had arisen from a fight in a village adjoining our compound, and from the running of some of the combatants towards our house. In consequence of other alarms, in which the whole city was involved, we sent our wives to the hills, and Brother Woodside and I continued, for some time, to sleep and watch, by turns, the one watching while the other slept. The principle of adaptation, however, which is in our nature, enabled us in a short time to feel quite easy in our new circumstances, and at length led us to give up our personal watch at night, and trust to the guard outside to give us warning, who doubtless themselves, most of the time, slept more than they watched. About six weeks after the outbreak, we were relieved from a sense of immediate danger in this place by hearing of the loyal and brave conduct of the Goorkha regiment that had marched from Dehra. Frightful rumors were circulated in the town by the natives, but nothing of any importance happened here till some time in the beginning of July. One day when Brother Woodside and I had determined to go up hill to see our families, a report came into the station that the mutineers, who had destroyed our mission property at Lodiana, had crossed the Jumna and come into the Doon. Brother Woodside, not believing the report, went as we had intended, but I, seeing that the native Christians were very much alarmed, remained behind. Brother Woodside had not been gone two hours when the report was confirmed by government spies. The whole city and station were in the greatest consternation. An order was sent off at once to Landour for some of the invalid British soldiers who were stationed there. I got the women and children of the native Christian families sent off towards the hills, and then accompanied Mr. Keene, the Superintendent of the Doon, to the treasury, and remained with him till all the treasure was put upon elephants and sent off to Mussoorie, the civil station beside Landour. I slept that night in our house alone, a horse standing ready at the door in case of alarm. The next day it was debated by the civil and military officers whether they should wait in Dehra for the enemy or march out and attack them. The latter course was at last decided on. Mr. Keene requested me to accompany them, as he intended to return to Dehra should the force go beyond the boundary of his district, and he wished me, in that case, to return with him. We started late in the afternoon. Our force consisted of about a hundred and fifty men,—English soldiers, Goorkhas, and a few volunteers mounted on horses and elephants. You could have no idea of the discomfort of such a march unless you

could see the cloud of dust raised by such a company from a road lying for months under an Indian sun. Sometimes it was with difficulty I could see the third rank ahead. We marched till after midnight, and then halted till daylight at a well, one of the great comforts of the Indian traveller. In company with the officers, I slept a few hours on a Mohammedan tomb, with the hard bricks and lime for a bed and the heavens above for a covering. We learned from the natives that the mutineers had been in that neighborhood the day before, but, on hearing that a large force was in pursuit of them, they took to the plains through a pass in the Sewalic Range. We rode rapidly and without dismounting till after 12 o'clock, under the burning sun of July, and for some hours in the face of the hot winds of the plain. We halted near the grounds where the mutineers encamped the night before, and there we learned that they had fled that morning before a force that was sent out from Ambala after them. All this time we had been without food (that is, from our leaving Dehra), and you may be sure the intelligence that the elephant carrying our provisions had taken sick on the road, was not very agreeable. Two young cattle, however, which were (unfortunately for them) feeding near our halting-place, were shot, and our hunger was soon appeased by beef roasted on the points of our swords. We rested under a large tree. The ground under it had been tramped into dust and otherwise rendered disagreeable by cattle that frequented the place for the sake of the shade and the water of a well that was close by. Notwithstanding the uninviting character of the bed, which was rendered still more uncomfortable by being alive with ants of all sizes and kinds, we lay there till evening. After dark Mr. Keene and I started on our way back to Dehra. He had one of the doolies, which had been brought out to carry home the wounded in case of an engagement, carried after us in order that he might sleep in it when he would be tired riding. At the middle of the pass through the Sewalic Hills he got into it, and as I wished to ride faster than the dooly was going, I took two of the men who were along with us, carrying living brands as a defence against the tigers that prowl in the hills and jungles of the Doon, and pressed on alone. About 1 o'clock at night, crossing a little river of the Doon, I could not resist the temptation to take a bath. After the heat and dust of the preceding day, it was most refreshing. About two miles farther on I came to the place where we halted first. On riding up I found the Mohammedan tomb and the ground all around it covered with sleeping travellers of both sexes. A friendly native gave me his *chápái*, a native bed, worth about 12½ cts., on which I slept till after daylight, when I found Mr. Keene sleeping in his dooly beside me; in a few hours afterwards we were in Dehra.

The only other duty, partaking of a military character, which I did, was patrolling the city, in company of another, two nights in the week. Brother Woodside, Mr. Keene, the station surgeon, and some four or five others—nearly all the Europeans who were in the station for two or three months—took part in this duty. Two

of us, sometimes before and sometimes after midnight, rode around all the guards that were placed outside the city to see that they were awake and on the look-out.

I could scarcely tell you how I felt when carrying arms; especially when I went out with the force as above narrated, with a sword dangling at my side. It seemed such strange work and circumstances for me. But while I loathed the weapon, I felt that I was in the way of duty. We were on our defence against murderers, and every man was called upon as much as another to defend himself and others.

We now feel pretty safe in this quarter. All the country on the other side of the Ganges, which is about twenty miles from Dehra, from the Himalayas to the southern part of Oude, is in the hands of the mutineers and rebels. After the fall of Delhi they concentrated at Lucknow, the capital of Oude, which is the last territory annexed to the British possessions in this country. For the last six weeks we had not a word of reliable information from the English army that had marched into that territory till yesterday. We learn that the British still hold a garrison at Lucknow, and that they have gained a signal victory over the rebels at Cawnpore, who had again taken possession of that city. There is evidently much hard fighting to be done yet before the country is restored to safety and order. This will come about in God's good time. From the beginning of these disturbances, I have felt assured that God, by all that he has permitted to come upon this land, is answering the prayers that for years his people in England and America have been offering up for it. He has already done more for the overthrow of idolatry and superstition by this outbreak than English civilization and mission operations, with their past measure of success, would do in a century. By his strong arm he is breaking down the walls of Satan's kingdom in this land, and the hosts of God's people are now more than ever required to take possession. The end of the fifth sheet admonishes me to bring this to a close. Mrs. Herron joins me in warmest regards to Mrs. Stuart and self. Remember me to Mrs. Dennison and all the members of your family.

Yours, affectionately,
DAVID HERRON.

LETTER FROM REV. J. S. WOODSIDE.

DEHRA DOON, January 11, 1858.

MY DEAR BROTHER MCAULEY,—

In September last I sent you a statement of some facts relating to the "Sepoy Rebellion" in this land. It is not likely that you ever received that letter, as the country through which it had to pass was very much disturbed at the time. As I have no copy of it by me I cannot recollect all it contained; but in it I took a

hasty view of the state of India, at the time of Lord Lake's first entrance into the capital of the Mogul Empire, the views of the East India Company at that time, the pensioned Princes that have hitherto everywhere been supported by the Company, and the mistaken policy that dictated all this. I then gave you a statement of the strength of the native army at the commencement of the rebellion, together with the number of Europeans scattered throughout a territory extending over two thousand miles. I referred to the causes of the rebellion, and concluded by announcing to you the fall of Delhi. I intended long ere this to have resumed the subject, but for various reasons I have not been able to do so. In the meantime some new developments have taken place, and we are all better able to take a dispassionate view of this momentous question than at that time. If you will now bear with me, I shall trouble you a little farther. Every day adds to the strength of my previous conviction that the immediate cause of this rebellion was the Persian war. Had that war not been waged in 1856 we should not have had the "Sepoy Rebellion" in 1857. As soon as preparations for the Persian Expedition were known to be on foot at the Bombay presidency, the agents of Persia were at work to devise ways and means of raising friends in India, and thus creating a diversion in their favor. During the summer of 1856, my attention was called by a native gentleman, a servant of Government, to the low, scurrilous attacks upon the Governor-General, the Commander-in-chief, and the Company's government in general, published in the native newspapers. He asked me why these things were allowed, and said that no native government would tolerate such things. During the summer of 1856, small cakes of wheat flour were passed around by the government police, from station to station, and village to village, in the most secret manner; strange mysterious visitors were met with in the garb of faquirs (beggars) throughout the Northwest, and Mahommedan fanatics were known to be conducting night meetings in the large cities, and stirring up the people against the English. I am decidedly of opinion that these were Persian agents, and I think it very likely it was Russian ingenuity devised this plan. The scheme was too deep for an Eastern mind. Asiatics are famous for low cunning, but their minds are incapable of such strategy as is here evident. To alienate the Sepoy army, to strike down the English with their own arms, to raise Mahommedan India and the Bengal Sepoys against their Western masters, was a scheme of too great magnitude ever to originate in Persia. But once devised, Persia was possessed of the means of carrying it through. Religious mendicancy is as popular in Persia as in India; and no better agency could exist anywhere than is to be found in these fraternities of idle vagrants. It is utterly absurd to suppose that the greased cartridges were the cause of the mutiny. They were, it is true, taken hold of by the conspirators and turned to a valuable account. It was necessary to the success of the plot that something should be pitched upon that would alienate the native army. Had the

greased cartridges not opportunely offered, something else would have been found equally trivial. A conclusive proof that a conspiracy first suggested the cartridge difficulty, exists in the fact that at the same time that the story of greased cartridges was industriously circulated to the army, there was another fabrication, still more absurd, current among the community in general, and believed too, viz., that immense quantities of "*bone dust*," made from the bones of cattle, were privately distributed by Government all over the land, to be mixed with the common coarse flour sold in the markets, in order to destroy the caste of the people. The cartridge was to influence the soldiers, and the bone-dust the common people. These were the baits by which the uninitiated were to be deceived; whereas, those in the secrets of the plot knew well that there was never the slightest ground for a belief that the Government would tamper with the religion of the people. The rebellion was a political movement, instigated at first by Persia, taken up and carried forward by the Mahommedans of the Northwest, and entered into by a few misguided and ambitious Hindoo chiefs. The religious element was, in this case, as in every similar case, brought forward to intensify and unite the excited but discordant feelings of the multitude. The so-called religious feelings of a superstitious and ignorant people are ever the prey of the designing politician and conspirator. Witness the appeals made to the superstitious of the Russians during the Crimean War, and the power that O'Connell formerly wielded among his warm-hearted but deluded countrymen. The heads who planned the Indian Sepoy rebellion were not likely to overlook an agent so powerful and so well adapted to their purpose. The above seems to me (a disinterested spectator) a most probable solution of the question, "What caused the mutiny?" In the Indian and English press we see all sorts of theories advanced. Some say the officers are to blame; others say no, they are not to blame. Some say there were too few officers, others say there were too many. One says the system is to blame, and another that there *was* no system in the army. Some say the missionaries are the cause of all, and others that there are too few missionaries. Education is blamed, and the want of education is also blamed. High caste is said to have caused it all, and low caste too is censured. English ladies are supposed to have corrupted the military spirit of their husbands, and those who are of this opinion conjecture that native concubinage is the remedy for every evil. Lord Ellenborough said Lord Canning's subscriptions to missionary societies created discontent throughout India; an opinion that contained as much sense as his other famous saying, that the inhabitants of Delhi were dependent for water upon a celebrated tank constructed by his lordship; forgetting, or being ignorant of the fact, that the river Jumna saps the walls of the Palace, and was accessible to the Delhi people along the whole eastern boundary of the city.

I think it will be found that *my* conjecture as to the origin of the rebellion is not ill founded. It was first suggested to me by

the fact that long after the Persian war was concluded, and the English army again returning to India, no native in these parts would believe this fact. Time after time I told natives that the Persian war was over; but I saw they never believed me. Not only so, but it was generally believed that the King of Affghanistan would invade the Northwest, and spend the great festival of the Eed at Peshawar. So much for the origin of this awful mutiny and rebellion; let us now look at the facilities afforded to the conspirators by the security of the British everywhere throughout the land. Delhi—the ancient capital around which are associated all the traditions of the Mogul dynasty and Mohammedan supremacy—contained the best arsenal in the Northwest. That arsenal was within the city walls, and under the exclusive charge of the native portion of the army. Delhi, teeming with its tens of thousands of haughty Mohammedans, contained almost inexhaustible military stores, was surrounded by a magnificent system of fortifications, in exclusive charge of native soldiers, and its ancient Palace held the aged monarch from whom the East India Company held their title to rule. Was it wonderful therefore that Delhi should be the seat of the conspiracy in these parts, and that thither the mutinous troops from every part of the land would wend their way? It was so; and you already know the result.

The delay in the capture of Delhi gave confidence to the ill-disposed everywhere. They began to think that the Government of the English was indeed at an end. The delay in the arrival of the English reinforcements added to the difficulties of our position. As month after month passed away without bringing aid, the stoutest hearts began to fail, and fears were entertained by even the most sanguine that few would be left to tell the tale of how this country was lost to the English. But when matters became darkest God raised up the means of deliverance. The Punjab is blessed with a government of no ordinary wisdom and vigor. The great man who rules there—Sir John Lawrence—was raised up by God to be the salvation of India in this crisis. A kind Providence put it into the hearts of the people of the Punjab to remain loyal and peaceable, and the same power gave wisdom to the ruler of that province to use these loyal and well-disposed people to aid the gallant and devoted little band of English that were struggling for our lives and liberties before the walls of Delhi. But *you* may not at first see the extraordinary wisdom of the acts here referred to. Let me remind you that only *nine* years had elapsed since that province had been subjected to British rule, and the people of the Punjab had proved the toughest foe the English ever encountered on the plains of India. The remnants of the old Punjab army were still in the land, and the danger was that these men, accustomed to the use of arms, might now rise and turn against their former foes. But no; God put it into their hearts to remain loyal, and Sir John Lawrence at once commenced enrolling them in the service of the Government. He was thus enabled to send down additional forces to Delhi, while at the same time he was able to overcome the mu-

tinous Sepoys in his own territory. If we speak of human instrumentality at all in this connection, and if the credit can be given to any one as distinguished from the rest, that individual is Sir John Lawrence. Would to God that the authorities in England would but trust the reorganization of the Government to him. I believe it would be better done by him than by any other man in India or in England. If he were made Governor-General I would have confidence that everything would be readjusted in a proper spirit, and that everything that human wisdom could do would be done. But I fear we are not to be so highly favored. Some man who knows nothing about the country is likely to be sent out to perform one of the most difficult tasks that ever fell to a civil ruler. But not only was Delhi taken by the Punjab, but Agra was saved, and most valuable succor sent to Lucknow, before a sufficient force of Europeans had arrived from England to relieve that suffering garrison.

You have all heard of the unprecedented bravery of those gallant and devoted men. The defence of the Lucknow residency stands out alone and unparalleled in history for the courage and stern perseverance with which a handful of brave Anglo-Saxons stood out against countless multitudes of bloodthirsty Asiatics, until at last relieved by their countrymen from England. One's heart glows with the fire of love and ardent admiration of those noble men and women who endured so much, and one cannot but feel that it is a privilege to belong to such a race. Thanks be to God, they are at last safe; though many, far too many, fell victims to the ravages of the enemy, disease, privation, and, we are told, even hunger itself. The relieving army set loose from Lucknow has retaken Futteghur, a place that has for many years been dear to the hearts of God's people in America, and it will be dearer now than ever; for it was here our martyred brethren, Freeman, Campbell, Johnson, and McMullin labored. This spot—more blessed of God than any of our mission stations in the number of actual conversions from the heathen; this—the more honorable station of all—has been signalized in having afforded the above candidates for the crown of martyrdom; and nobly we are told they met their fate. One of them was engaged in prayer when the bloody work of their indiscriminate massacre began. I think I see the manly form of Campbell stand in their midst, commending them all to God, while he exhorted them to die as Christians, his tender heart all the while racked to despair by the sight of his lovely wife and helpless children. The very thought is overwhelming. But there were other noble Christians at Futteghur besides the missionaries. One (Dr. Heathcote) known to some in America, a man whose memory I will cherish as long as I live, for he was instrumental in raising me up from two severe attacks that threatened my life. He was one of the best Christian men I have ever met, and I mourn for him as for the brethren of the mission. Futteghur has for a time been given over to the destroyer, but an English army now holds it, and the mission will ere long be reorganized, and I trust

will soon number its Christian converts by hundreds for tens, and thousands for hundreds.

Excuse this digression. My desire in the above remarks is to show that in the extremity of the English in India, God raised up a power in the very quarter where it was least expected, for their deliverance. Had the Punjab rebelled, there would not in all human probability have remained a single European north of Allahabad.

So far as the plans of Government extended there was nothing to prevent this; but God in his mercy did prevent it, and herein lay our safety. The crisis is now past. The English reinforcements have reached the seat of war in such numbers that opposition is everywhere beaten down, and the mail from Calcutta to Dehra is now open. To-day I received a paper from the latter place in the short space of eight days; a feat which has not been performed since May last. But although the "grand trunk road" from Calcutta to the Northwest is open, the rebels are by no means put down. Lucknow is now still in their possession, and much hard fighting will take place ere that city is finally subdued. Bareilly too is still in the hands of the enemy; but one brief battle will drive the rebels out, and then the large district of Rohilcund will quickly settle down. Besides these two points there are many other places of minor importance still occupied by the mutineers. The northern part of Rohilcund reaches to the Ganges at Hurdwar, which is only thirty miles from Dehra. On Saturday last a band of rebels crossed the river at that point, and caused quite an alarm in our quiet station. At first it was reported that seven thousand men, with four guns, had crossed, and no one knew but they might march upon Dehra. It was afterwards ascertained that the number of the enemy was much less. They burned two houses of Europeans, and it is said carried away a European lad who was engaged in the signal office of the electric telegraph. Their triumph was but short. A small body of Goorkhas (hill soldiers), under the command of a European officer, was speedily on the ground, and after a short action, drove them across the river, killing about fifty and drowning a large number in their flight. We are thus again at ease regarding invasion from that quarter, and we trust, ere they can again attempt anything of this kind, they will be attacked in their own territory, and their power to injure their neighbors forever taken from them. But I must not prolong this letter at present. I may in another sheet take up some other feature of this great rebellion. Let us hope that the year which has now opened upon us will be the beginning of a brighter era in the history of India. May it also be to you in America a happy year. You too have had your crisis, though not a bloody one. May we all, as nations and churches, learn wisdom from these events. Our hearts have been deeply touched by the sympathy you have shown for us. I assure you on the other hand there is nothing that can affect you in America that does not deeply interest us here. May God be with you and bless all the works of your hands.

Yours in Gospel bonds,

J. S. WOODSIDE.

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